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his left cheek until the blood flows, takes also a mouthful of his own urine, and spits out the mixture.

The following instance of this belief was recorded.

A Bella Coola chief and a number of followers were once at Kwatna where they had been gambling for stakes of mountain goat grease. Two of the men had lost their supply, so they went into the mountains between Kwatna and Restoration Bay to replenish it. They saw two goats, killed them, and at once two more appeared in the same place; these they also slew. When a fifth and sixth goat appeared and were likewise dispatched, one of the hunters tried to restrain his comrade, saying that such phenomenal success must be due to supernatural power which they should not abuse. They stopped firing, cut the grease from their quarry, and started on the return journey. Presently the mountain began to tilt upwards before their feet. They had no ropes, and almost in despair concealed themselves in a small rock shelter. Their dogs too felt the movement and barked in terror. Fortunately, the mountain did not rise more than a few feet and soon subsided, so that the men escaped.

The attitude of the Bella Coola to supernatural powers of all kinds may be termed a doctrine of Opportunism. Supernatural beings abound and constantly play a part in the affairs of mortals. An alert and bold man can take advantage of these opportunities and obtain assistance, but he who hesitates is indeed lost. Certain types of assistance are most commonly granted to orphans and other unfortunates; accounts of these belong to the realm of mythology and will be described in a later chapter. On the whole the supernatural ones do not show discrimination in conferring boons, and the man who is quick to take advantage of them is the one to whom success comes.

Supernatural Elements in Human Beings

The Bella Coola believe that in the human body itself there are certain supernatural elements. Neither sticks nor stones can move, because they lack these attributes possessed by men and animals. Considering the firm belief of the Bella Coola in the omnipresence of the supernatural, it is not surprising that they should ascribe the phenomena of health and sickness,

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The married sons of a chief usually live in his house, and if he is very powerful the husbands of his daughters may also reside with him. Such a man is at the zenith of power, surrounded by a close group, formed of elderly relatives, of children and grandchildren. Connections by marriage are also added to the family group. At the present time, for example, one Bella Coola man is looking after his brother's widow, and it is felt that she is a member of his family.

Another way in which a rich man can increase the size of his family is by adoption. Parents who have lost an infant may adopt the child of some member of the ancestral family of either father or mother. The matter is usually arranged soon after birth, and the transfer takes place immediately after weaning. The real parents are willing since they know that the adopting parents will be able to validate valuable prerogatives and names for the child, which they themselves are unable to do. This desire for their child's welfare overrules parental love. In such cases the real father or mother can likewise bestow names and other prerogatives on the child, who really becomes a member of two families. This is often done by an old couple whose own children have married and moved away, and who thus find themselves lonely. It is considered disgraceful for parents to allow their children to be adopted by anyone not a member of their ancestral family, since that would be an admission of inability to bring up a child in the path of his ancestors.

"Your father was not strong," could be said to such a child as a reproach.

In the case of an orphan some wealthy relative is almost always ready to adopt him. Consequently, as he grows up, he receives his full share of the ancestral origin myth, and the names embodied therein, so that the loss of his own parents is of little consequence in the course of life. Occasionally a child is not adopted by relatives, and then his fate is indeed hard.

shelter in the house of any chief, and shared in the food which was being distributed at the almost continuous ceremonial feasts. Now, each family lives alone and no one feels any responsibility for this old man.

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597 736 Ignorant of his ancestral names, and lacking the means to validate them even if someone should tell them to him, owning no hunting-grounds, the unfortunate infant is little better than a slave. This is almost unthinkable except in the extremely rare contingency of a child being left without relatives.

Although public opinion does not impel kindly treatment to orphans left without kindred, yet many Bella Coola have charitable dispositions and it is not unknown for a family to adopt and tend an infant without reason or hope of reward. One old man mentioned how his mother and a Chilkotin child had been born on the same day when a party of the latter had been encamped near *Nusqalst*. A few days later they left for the interior, abandoning the infant. The grandfather of the old man chanced to pass their camp while the ashes of their fire were still warm and found the baby, whom he brought back, to be a brother to his own daughter. His wife suckled the two, giving each a breast, and treating the foundling as her own. When the boy grew into manhood, he went back to his own people, but never forgot his adopted parents. Forty years later he visited Bella Coola, bringing with him his own wife and family. The old man who related this incident recalled the manner in which the Chilkotin had instructed his children to regard him as their brother.

597 [768] Children are not the only persons to be adopted. On the death of an adult his relatives may "adopt to replace" someone who has a striking facial resemblance to the deceased. Thus, some time after the death of his sister, a certain man was in Bella Bella and saw a Bella Bella woman who closely resembled her. He desired to adopt her, and since he was a man of importance, his wish was granted. To legalize the transaction [431] he distributed valuable presents among the Bella Bella. A person so adopted does not usually change his abode, nor does [601] he lose membership in his own family; instead, he becomes a [835] member of two, with full rights to names and prerogatives in both, is addressed with the same kinship terms as if related by blood, and is likewise considered a member of the family as far as incest rules are concerned.

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carried out, her relatives are expected to return to her husband's family the goods received during the engagement and at the wedding. The matter is then settled. If the deceased has a younger sister, cousin, or other near relative, an effort is usually made to have this individual replace the dead wife.[1] No further goods are given, except perhaps a few to add dignity to the transference; the new wife merely replaces her dead sister and the bond between the two families continues unbroken. If the husband should die, his wife's relatives are considered honourable and endowed with the minds of chiefs if they restore to his relatives the presents which they have received. But if the wife can be remarried to one of his relatives, there is no need for this and the two families continue to enjoy the mutual strength acquired by the long period of engagement and exchange of benefits and presents.

If death takes place after the repurchasing of the wife, there is no need to return presents, since the rebuying has cancelled the expenditure by the husband. If children have been born and the woman has long become practically a member of her husband's family, she is buried by them as a matter of course, but should she die soon after marriage, her own family usually performs the obsequies.

With the passing of many years of married life, the repurchasing several times of the woman, and the birth of children, she becomes so much a member of her husband's family that his death seldom ends the arrangement. The widow is by no means a slave and usually is master of her own destiny, especially if she has children and has reached a position of eminence in the community. Since the desirability of preserving the bond between the two families is fully realized, it is accordingly customary for a widow to wed her husband's brother, or a husband his deceased wife's sister. But in each case the ritual of marriage and exchange of presents must be

[1] The native term emphasizes the fact that the new wife is virtually inherited by her husband.